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surance deserved at least a passing reference. Other omissions will suggest themselves to the attentive reader; but the wonder is that the author, covering so vast a range, has not left out many more points of greater importance. On the whole the only serious lacuna is that of a preliminary chapter—which need not have been a long one—setting forth the history of the science of religion; and for this Professor Toy's own article in the *International Monthly* (1900) might have served as a basis. The proof-reading is well-nigh faultless: the text appears to contain no misprints; and among the hundreds of references only a few trifling errors have been noted (e.g. p. 59, n. 1; p. 280, n. 2; p. 587, l. 5).

This book is likely to remain for many years *the* text on comparative religion in American universities. To make it still more useful for teaching and study, the reviewer would suggest that a pronouncing index to the proper names be added; and further, that in the footnotes specific references by pages be inserted where these are now lacking. The bibliography at the end of the work is scholarly and sufficiently extensive; it would, however, be a great gain if the references were more elaborately classified and also were accompanied by brief descriptive notes, as was done by De la Saussaye in the preceding volume of the series. A bibliography of this sort would itself be a contribution to the study of comparative religion.

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KYRIOS CHRISTOS. GESCHICHTE DES CHRISTUSGLAUBENS VON DEN ANFÄNGEN DES CHRISTENTUMS BIS IRENAEUS. WILHELM BOUSSET. Vandenhoeck & Ruprecht, Göttingen. 1913. Pp. xxiv, 474. 12m.

The sub-title of the volume describes its scope. Disregarding the academic frontier between New Testament theology and the history of early Christian doctrine, Bousset discusses the chief epochs in the development of Christian belief and thought concerning Christ, from the primitive Palestinian conception of Jesus, the Son of Man, with its reflection in the gospel tradition, and the early Gentile Christian worship of Christ as Lord, through Paul, the Johannean writings, Gnosticism, the worship of Christ in the sub-apostolic age and the types of Christianity evolved from it (Ignatius, Hebrews, 1 Clement, etc.), the Apologists (Logos-theology), to Irenaeus, who stands between two ages and marks a natural halting place in the history of the doctrine of Christ.

This history can be understood only when Christianity is set in its environment and brought into connection with the religious

movements of the times, and Bousset endeavors to do this for every stage in the development. For this undertaking he was well prepared by his former investigations of the Judaism of New Testament Times, the Chief Problems of Gnosis, and others.

That Gentile Christianity rapidly assumed a form widely different from the primitive type represented by the church in Jerusalem is plain on the face of the New Testament, and Paul is commonly regarded as the author of the conception of Christ and his work which prevailed in the Gentile church. To this view Bousset also would subscribe; but he lays stress on the fact that Paul's starting-point was not the Jewish Christianity of Jerusalem, but that of a Gentile Christian community in which Christ was already the object of religious worship under the title, "Lord" (*Kύριος*).

The Pauline transformation of Christianity into a redemptive religion—salvation through the death and resurrection of Christ—and the relation of this presentation to the current mysteries, are set forth from various points of view. The method pursued, however, gives us a series of special investigations, rather than a constructive whole; and if the reader gets either a clear definition of the problem or a historical apprehension of the process, he will have to get it for himself. The same criticism applies in varying degrees to other parts of the book. In the chapter on Paul, indeed, it does not appear that the author has grappled with the problem as a whole; and though he is at pains to explain how such a development was possible in Paul, he does not show why it was in itself inevitable.

Many things in the volume invite discussion, but the limits of this review forbid. It must suffice here to say that in it Bousset has made an important contribution to the investigation of early Christianity, and if we add that it raises many more questions than it solves—what can be better in a book than that?

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INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT. W. C. ALLEN AND L. W. GRENSTED. T. & T. Clark. 1913. Pp. viii, 302.

This volume is apparently meant to be a statement of assured results in the field of New Testament Introduction as conceived at present by one of the clergy-training schools or theological colleges of the Church of England. The writers, Messrs. Allen and Grensted, respectively Principal and Vice-Principal of Egerton Hall, entertain the "hope that this book may be of use to students in theological colleges, and to others." Mr. Allen discusses the Synoptic